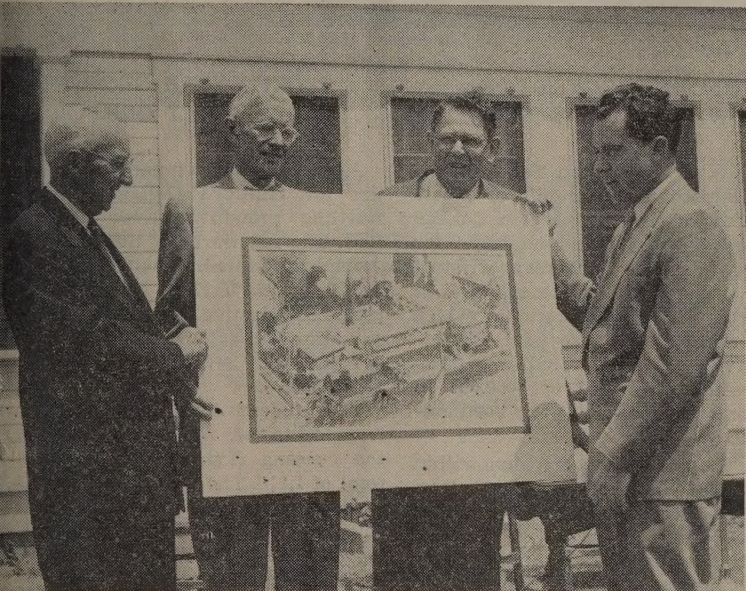
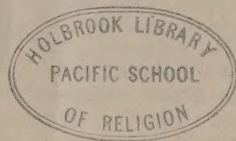


The AMERICAN FRIEND

AUGUST 26, 1954



Participants in the dedication of the site for the new residence dormitory for women at Whittier College on Commencement Day were, left to right, John G. Swain, chairman, House and Grounds Committee, Board of Trustees; Ashton M. Otis, President of the Board of Trustees; Paul S. Smith, President of the College; and Richard M. Nixon, Vice-President of the United States, graduate of the college and member of its Board of Trustees.



DEDICATION OF SITE

AT WHITTIER

(For news of Whittier, Wilmington and Guilford Colleges, see inside cover page)

PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

THE PERIL OF QUAKERISM

Elton Trueblood

THE BLUFFTON CONFERENCE

Merton Scott

NON-RESIDENT FRIENDS

Herbert Huffman

"AND CROWN THY GOOD . . ."

Kenneth Crooks

A DREAM IS FULFILLED

An Editorial

NIXON, JESSAMYN WEST PARTICIPATE IN WHITTIER CEREMONIES

The unparalleled growth of Southern California is currently presenting new responsibilities and new opportunities to educational institutions in this region. As one of these Whittier College is continuing her emphasis on functional education as the grass roots core of the liberal arts curriculum.

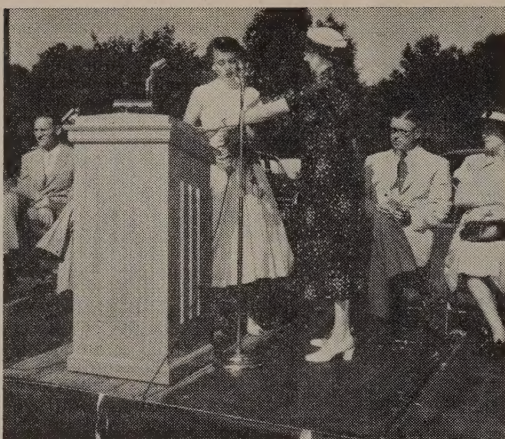
On Commencement Day this year, Vice President Richard M. Nixon and novelist Jessamyn West, both birth-right Quakers and both graduates of Whittier, made campus addresses. The day's ceremonies also included dedication of the site for a new residence hall for women.

Vice President Nixon addressed a Commencement audience of 7,000 on Hadley Field and received an honorary degree, doctor of laws. He prefaced his address, which was broadcast nationally, with a statement on the importance of the church-associated college to the life of the nation.

Jessamyn West, author of *The Friendly Persuasion*, *The Witch Diggers*, and *Cress Delahanty*, addressed the Alumni luncheon.

Participants in the site dedication for the new women's residence hall included Paul S. Smith, Vice President Nixon, Aston Otis, Donald B. Spitler, Superintendent of California Yearly Meeting and college board member, and William A. Harrison, college architect. Construction is expected to start early in the fall with occupancy planned for September, 1955. The dormitory will be the fourth major campus construction at Whittier since 1948. When it is completed, the college will have campus residence facilities for 320 women students, one-third of the 1,000 students enrolled at the college.

Two visiting professors, emeritus from Princeton and Johns Hopkins; a grant of \$15,000 for a program of adult education; and a cooperative graduate program have also been high lights.



Dayton Journal Herald

JULY CEREMONY AT WILMINGTON

Ethel McCoy Fairley of Wilmington, former student and good friend of the college, is presented with an arm bouquet of roses and asked by Gloria Adamson, a representative of the Student Senate and Women's Association of Wilmington, to accept the gratitude and appreciation of the student body for the great interest demonstrated by the benefactors of the college.

GROUND BROKEN FOR WILMINGTON DORM

Friends of Wilmington Yearly Meeting witnessed the beginning of a new era in the life of Wilmington College when ground was broken on July 9 for the new Women's Dormitory. First of three buildings to be constructed in the near future, this dormitory is a direct result of the successful completion of the Kettering Challenge Campaign. The final goal of \$400,000 in this campaign has thus far been exceeded by \$31,000.

In a simple, direct campaign within Wilmington Yearly Meeting, more than \$110,000 was subscribed in a period of a little over two and a half months. Friends are encouraged by this great demonstration of faith and interest on the part of the Yearly Meeting.

Various Meetings, alumni, and representatives of the general constituency of the college were represented at the simple but impressive ceremony. In each instance, an older and a younger generation were represented, as in the above picture, symbolically demonstrating that stewardship for the work of the Yearly Meeting does not remain with one generation.

TWENTY-YEAR GROWTH MEASURED AT GUILFORD

A twenty year comparison of statistics for Guilford College reveals a startling growth between 1934 and 1954. The net worth of the college has practically tripled, growing from \$946,705.19 to \$2,776,229.11 in the twenty years. Illustrative of this growth is the valuation of plant and equipment which in 1934 was \$442,253.17 and now is \$1,227,950.29.

The student enrollment has grown from 326 to 567. Adding the students in the evening division to this gives a total of 1,115. The faculty has increased from 22 to 42, and the number of Ph. D.'s from 5 to 15.

Four main buildings have been added: gymnasium, new addition to King Hall, new addition to Library, and the Katherine Hine Shore residence. In addition to this, nine faculty homes have been built, dormitories have been renovated and refurnished, and the College Lake has been constructed.

Clyde A. Milner has been President of Guilford College since 1934.

Send *The American Friend* along with your boy or girl back to school!

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Editorials . . .

A Dream Is Fulfilled

It looks like holy dust as the earth begins moving at the site of the new Friends Central Office building at Quaker Hill. The foundations are being laid and the spirits of Friends will rise along with the walls of the new home for the Five Years Meeting services.

What is its spiritual significance? Where and when did it begin? In one sense it began in Northwest England 300 years ago as the apostles of the Quaker movement recaptured the spirit of that great Christian tide that rose in Judea 1700 years before. Through this spiritual stream, abated though it often was, there came down over three centuries some measure of the spirit which yet inspires present day Friends.

For Friends of those days, their homes were often their meetinghouses and schools, and certainly offered hospitality as other Friends migrated from East to West in America or travelled in "the love of the gospel."

In keeping with this tradition, the house of Isaac P. and Mary Ann Evans was built over a century ago on the crest of a ridge north of Richmond, Indiana. Many years later this home and its symbol of hospitality was about to disappear from the Quaker skyline until it was purchased by Isaac and Adah Woodard in 1940, repaired, redecorated, and turned to Friends as a center for conferences, committees, traveling Friends and for other purposes, in memory of Isaac and Mary Ann Evans, grandparents of Isaac Evans Woodard.

Since then this restored home has welcomed many groups for business and discussions relating to the work of Friends. Cheerful conversations in the halls and across the dining room tables have helped to restore in large measure the meaning of "friends" and "friendships" that should characterize those who carry the name. This home has helped to put a quality of spirit and fellowship in the business and organizational work of Friends.

The first service of this recovered property was to provide a home for some of the distressed and homeless people of Europe, whereby they were rehabilitated into American life. It also served for time as a working camp for boys in Civilian Public Service while they erected the two lodges now on the grounds. The names of Stanley and Marie Hamilton, Milton and Freda Hadley, W. O. and Lucy Menenhall, William and Mildred Hale, Mercy Bailey, Homer Biddlecum, William and Florence Reagan, and Marvin and Cornelia Bond, the latter now serving on the Quaker Hill staff, grace the roster of Friends who have given staff leadership to this evolving service on Quaker Hill.

The former home of Isaac Evans Woodard, immediately east of the Quaker Hill residence, is now owned by Homer Coppock and serves as the headquarters of the Regional Service Committee, adding, together with the Rural Life Association, to the cluster of Quaker groups on the hill.

All of this preceded and opened the way for the location of the new Five Years Meeting headquarters. Indeed these two buildings—the old and the new, the home and the offices—will stand linked together as a dual service to and from Friends, making the crest of the hill a creative center for prayer and fellowship and for active service through Five Years Meeting departments.

The final step toward a new building was taken by action of the Five Years Meeting in session, October 1950, when with a high measure of enthusiasm the general plan to build at Quaker Hill was adopted and the first funds were raised.

It was at this point in the sessions that Glenn Switzer, president of the newly organized men's movement, stepped forward and accepted on behalf of the men the responsibility of raising the necessary funds. Under the direction of Ernest Lamb, plans and fund raising proceeded. The Quaker Men have agreed again to a "finish and furnish" campaign whereby the work should be completed.

It is probably no mere coincidence that the years for gathering in funds for the new building have also been years for increased support of our regular, on going United Services. The birth of the men's movement (officially Quaker Men), the new interest in Africa, the planning of our new building—these three are the more recently observable advances that will also be reflected in our work for Evangelism, Christian Education, Peace and Social Concerns and our other services. The United Society of Friends Women also has worked through a half century, strengthening the work of the Five Years Meeting.

Nestling at the heart of these services is the new building which should, with the present residence building, help to make the top of the hill, called Quaker, a living, radiating spiritual center.

What's in a building? Whatever is in the hearts of those who erect it!

The Evolution of Tyranny

Anyone having read editorial opinion in previous issues of this journal knows that we recognize the duty of government, based on change by ballot, to protect itself against forces that would make change by violence. Fair investigations to that end and adequate legislation to assure such protection can well be understood.

It is dangerous, however, to set the stage for

change by fiat under one or a few persons who, though loyal Americans at the moment, determine what is to the best interests of the rest of us. This is especially dangerous when such decisions affect the channels of a free press. Granted that a free press should also be a responsible one, none-the-less the risk that comes by bureaucratic control is greater than one that is taken through a large measure of freedom of expression. It is a relatively simple matter to determine positively dangerous ideas such as outright advocacy of violent overthrow, arson, sabotage, etc. and even some counsels for subversion. It is much more difficult to determine what is "contrary to the best interests of the United States."

Yet that is exactly the provision of a bill (H.R. 9317) introduced by Mrs. Katherine St. George recently in the House of Representatives. This bill would provide that "entries of publications as second-class mail matter, permits for bulk mailing of third class mail matter, and other postage rates at less than cost, are privileges which should not be granted to or retained by publications, books, other printed matter, and films which contain material advocating political or other doctrines contrary to the best interests of the United States."

Any good citizen would want nothing "contrary to the best interests of the United States" circulated, but that is not the end of it. The Postmaster General would be given the power to revoke the mailing privileges if such printed matter even "by implication favors" any totalitarian form of government. What an elastic word is "implication"! Remember the list of Postmasters General under all administrations of your memory and then ask whether you would want them to determine the limits of your reading matter. Furthermore there can be no one person wise enough to make such decisions.

The facts are that we are becoming afraid to trust democracy and therefore we take on the ways of our enemies. Let us hope that while these headline tussles are on at Washington that there is a great middle group which still has confidence in our American traditions—people who believe in the discipline of the free market where ideas stand or fall by the test of public discussion. If there is such a middle group, then a bill which helps to provide for totalitarian methods in order to counter totalitarianism will have short shrift.

Why get excited? Do we not have faith in the good sense of an ordinary American such as a Postmaster General would likely be? Such questions contain the kind of sentimental syrup that sweetens every move by which our freedom is lost. With all that is wrong with the masses of America we are safer at the judgment bar of a million than of one person, and we are more secure in the slower decisions of a generation than in a quick judgment during a disturbed year.

Freedom is not lost overnight, but by the slow step by step processes such as this piece of legislation

introduces. If democracy is destroyed it may be done by its so-called defenders as well as by its avowed enemies. It may die in the cross fire between them.

Stirring Our Spiritual Resources

Making good behavior into good habits is important. Just as we do not have to think about every physical step we take, so we should not have to meditate and decide on every moral and ethical act of our lives. Good living should be habit-forming.

As with individuals so with groups there are certain relationships that should become habitual forming a pattern by which we all move together.

St. Paul points to an important social habit when he says, "Neglect not the assembling of yourselves together." Obviously he is talking, to use our own terms, about church attendance. It is a good habit yet if it is only a habit it doesn't have much importance. Indeed there is a danger that attendance at the meeting for worship and the meeting for business and other regular activities become routine, and we find ourselves only going through the motions of a good habit.

How indeed can the stirring of spiritual resources, a spiritual revival, be accomplished? Why have Friends everywhere drifted from the surging movement of their first century? In partial answer to this it is interesting to read from the Home Service Committee of London Yearly Meeting that "our search must be for the simplicities of the Gospel and not the complexities of human learning."

We cannot rightly attempt here to interpret this line, certainly not from the point of view of the committee, but it arrests our attention. The spirit of the age always affects a movement, and, in our case, it has sometimes led us into a sterile intellectualism which almost becomes a kind of godless religion. We have developed an analytical frame of mind which, when driven to the extreme, can kill any organism, especially when analyzing with a scalpel in hand. Men who themselves are spiritual organisms sometimes insist on a view of man which reduces him to a scientific mechanism, then the analyzer feels intellectually respectable. Such a position is, of course, ridiculous, but in some measure we have gone for it.

The alternative to this arid intellectualism is certainly not ignorance or undisciplined emotionalism. There is a vast difference between intellectualism and intelligence in religion. For instance, there are two ways by which we enjoy a sunset—by the sheer love of it and by understanding the nature of color. So also we can feel deeply the divine joy of the Psalmist when he cried, "O Eternal, Thou art what I get out of life." Such love may also be enriched by *thinking about* God and our experience of him, loving him with our minds—our intellects, as well as with our hungry hearts.

E.T.E.

The Contemporary Peril of Quakerism

By Elton Trueblood

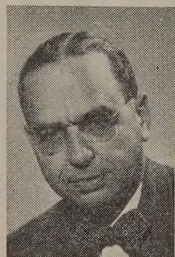
THIS is a sobering time for all who are affectionately loyal to the Quaker Movement. Our general reputation is still high, as the demand for articles in the popular press shows, but we have very little concrete evidence of a vitality corresponding to the reputation. What is most sobering is the realization that the best examples of some of the testimonies, for which we are known and honored, are to be found, not among Quakers, but among other religious bodies. The resurgence of lay religion, for instance, is better demonstrated by several others than it is by ourselves. We have, indeed, nothing to equal the power of "Presbyterian Men," nothing as moving as the emphasis on the ministry of ordinary vocations in the Evangelical and Reformed Church, no retreat house as effective as Parishfield. Even the Yoke-fellow Movement, which started among Friends and has its continuing center at Earlham College, is supported more strongly by non-Friends than by Friends. We pride ourselves on our cultivation of the inner life, but we have no production to match the work of a group of business men in Fort Wayne, Indiana, who are now editing a new edition of William Law's *Serious Call to a Devout and Holy Life*.

We have no magazine to compare with *Presbyterian Life*; we have no particular meeting in which the members exhibit the commitment exhibited in the tiny Church of the Saviour in Washington, a fellowship which comes closer to the experience of seventeenth century Quakerism than any Quaker Meeting known to me; we have no missionary dedication on the part of the young which even approaches that of the Mormons. However much we claim to be dedicated to peace, we are not as effective in promoting it as are those groups which make a deliberate effort to place their members in government, where decisions influencing the chances for peace are made.

CONTRAST WITH CONTEMPORARIES

In order to make the case for our present peril it is not necessary to follow the usual device of contrasting our present practice with that of our Quaker ancestors of 300 years ago. All that we need to do is to contrast our present practice with the present

Elton Trueblood, who is now Chief of Religious Information of the United States Information Agency, is former professor of religion and philosophy at Earlham College and also a very well known Quaker author. In this article, he draws on his wide experience with other denominations as well as his knowledge of



Friends to outline the current failings of the Society of Friends.

practice of our contemporaries. This is a period of powerful evangelism, so beneficent in some cases that its critics are effectively answered by the events themselves, as they were in Billy Graham's European tour. But among Friends we have very little evangelism of any kind. This is a period in which religious books have an amazingly good reception in the general public, but among contemporary Friends there are very few authors who are willing to undergo the discipline of writing in such a manner that they are able to reach that same public. In pointing out the dangers of a growing neo-fascism, the boldest voices have not been Quaker voices; more often they have been Episcopalian.

There is a growing appreciation of the ministry of women which is equal to but not identical with that of men, but contemporary Friends are among the slowest to understand it. In a time of powerful theological thinking marked by the emergence of men of the stature of Paul Tillich and Emil Brunner, who wrestle brilliantly with the complexities and ambiguities of the human situation, thousands of Friends feel satisfied with a thinly disguised humanism which limits itself to reference to "that of God in every man," omitting any serious recognition of human sin or divine grace. In a period in which the Christo-centric nature of our faith has come powerfully to the front, thousands of Friends never mention Christ at all.

The courageous letter to the press, written by a representative group of

Christian leaders united for Christian Action and pointing to the dangers of unjust accusation of the innocent, did not have a single Quaker signature.

INNOCUOUS AND DULL?

All this is very sobering indeed. Are we back numbers? Have we let the main currents of Christian life pass us by, so that we are settling down into a new period of quietism, yet without its distinguishing marks of speech and dress? It is bad enough to be a queer little sect; it is worse to be innocuous and dull.

We cannot defend ourselves by reference to our "precious heritage" or by the suggestion that our worship is intrinsically more "spiritual" than that of others. Such a suggestion is not only offensive; it is untrue. We have no monopoly on spirituality and a Quaker meeting, from which the life has gone, is the deadest thing in Christendom. It can, also, be one of the most vital, but there is no security in the life of the spirit.

I do not want any reader to suppose that I am hopeless about the Quaker Movement. I believe, in fact, that there can be a powerful recovery, but this is something that will not come of itself. The new life will not come unless we, under God, produce it. We may have a period of vitality, but we shall not have it unless we change.

ELFRIDA VIPONT FOULDS TO ADDRESS 1955 FIVE YEARS MEETING

Elfrida Vipont Foulds, English Friend and author, will give the Isaac T. and Lida K. Johnson Lecture at the sessions of the Five Years Meeting to be held October 20-26, 1955, at Richmond, Indiana.

She will be remembered by Friends who attended the 1950 Five Years Meeting and by those who visited Northwest England during the 1952 Tercentenary of Quakerism. Her books for children are fast becoming classics, and she is a recognized author on Quakerism, her latest writing being a pamphlet entitled "Let Your Lives Speak."

Previous Johnson Lectures have been given by Alvin T. Coate, Rufus M. Jones and Elbert Russell.

Non-Resident Friends in America

By Herbert Huffman

When Herbert Huffman, minister of the Friends Meeting in Indianapolis, presented the following review to the recent national conference of Quaker Men in Whittier, California, that body of men determined to work toward employment of a secretary for full-time service in a program of church extension. We print this article so that Friends may be fully informed about this potentially-powerful new surge of interest in non-resident Friends. The Board of Evangelism of the Five Years Meeting, is working on the sending out of lists of non-resident Friends to the Meetings near which these Friends have now settled.

I BECAME actively interested in the problem of non-resident Friends somewhat more than ten years ago. In 1943 I conducted the first of two surveys made concerning the whereabouts of non-resident Friends in the United States and Canada. A year ago, in 1953, I decided again to undertake the task of gathering this information and bringing it up-to-date. That work has now been completed.

Tribute is due a large number of people who have assisted in this work. At first, a word should be said giving credit to the numerous Friends all over the country who have replied to my inquiries and sent the information to me from the local Meetings. Others who deserve mention for help rendered are the following: the Board of Evangelism of the Five Years Meeting, James Walker and the office staff of the Friends Fellowship Council in Philadelphia, a number of women and young people of the First Friends Meeting in Indianapolis, Inez Napier and Geraldine H. Moorman on the staff at the First Friends Meeting in Indianapolis, and my wife, Ardyth Huffman.

The procedure by which the information was collected and put into form is as follows: letters were written to every Friends Meeting in the United States and Canada asking for their up-to-date list of non-resident members. Each name from these lists was transferred to an individual card. The cards were then classified by geographic locality—first under states or provinces, and then under the cities and post offices. The list was then mimeographed in full, bearing all the geographical addresses and the locality

of the Meeting from which they came.

Of the 1009 Meetings to which the request was addressed, 342 sent replies—almost exactly one-third.

The master list has been compiled on the basis of "resident units" of non-resident Friends. These "resident units" will in many instances represent only one person. In other instances the "resident unit" will represent a family. This was the procedure which was also followed in the study ten years ago.

Our present list reveals a grand total of 8874 "resident units." In the work done ten years ago, in which we had exactly the same percentage of reply—that is, one-third—there were 6000 "resident units." This apparently represents nearly a fifty percent increase of non-resident Friends over that of ten years ago.

If we take the average "resident unit" as representing three persons, which is the approximate figure set by sociologists in making population estimates, this figure suggests an estimated 26,622 individual Friends represented on this list. In addition we must bear in mind the fact that in the preparation of this report we heard from only one-third of the Meetings in the United States and Canada. This means that in order to

arrive at an estimate of the total number of Canadian and American Friends now non-resident, the figure of 26,622 must also be multiplied by three, which would bring us to the startling total estimate of 79,866.

In 1950, according to the figures compiled by Elbert Russell, the total number of Friends in the United States and Canada was only 113,196. Our figure of 79,866 would mean that considerably more than half the Friends in these two countries are now non-resident. However, it is to be noted that the Meetings which were not heard from in this survey were generally smaller Meetings. Therefore, the lists from the Meetings yet to be heard from would probably bring a smaller total than those thus far reported.

It will, furthermore, be noted that there are a few duplications in the master list, due to the fact that in some instances more than one list from a local Meeting reached us. When, however, all the variable factors are taken into account, the figures this report shows introduce the appalling prospect, and probable certainty, that between one-third and one-half of the Society of Friends in the United States and Canada is now non-resident.

* * * * *

You will be interested to know where non-resident Friends are now located. Turning first to the areas where Friends are organized, Indiana has 1175 "resident Units" named on this list, Pennsylvania 1037, New York 665, California 655, New Jersey 621, Ohio 607 and the District of Columbia



Herbert Huffman, author of this article, is shown with a group of fellow-speakers at the Men's Conference held at Whittier recently. Left to right are Charles Ball, President of William Penn College; Herbert Huffman; R. Ernest Lamb, Director of the Five Years Meeting Central Office Building Fund; and Harold Walker, Pastor of University Friends Church at Wichita, Kansas.

8. One should keep in mind, as one considers these figures, that in order to arrive at an estimate of how many non-resident Friends are actually living in these areas, it is necessary to multiply these figures by three, or four times. Thus the estimated number of non-resident Friends living in Indiana is 10,584.

The statistics revealed in this report concerning some of the cities in these areas will be of interest. There are 10 "resident units" on the list for Kokomo, Indiana, 50 for Richmond and 40 for New Castle. There are 147 for Philadelphia, Pennsylvania, 55 for West Chester, and 38 for Pittsburgh. There are 163 for New York City, 100 for Rochester, and 24 for Syracuse. There are 71 for Los Angeles, 31 for San Diego, and 28 for Berkeley. There are 69 in Columbus, Ohio, 53 in Dayton and 33 each in Cincinnati and Cleveland.

Sample statistics in areas where Friends are not now organized are as follows: there are 30 "resident units" in Greenwich, Connecticut; 21 in Columbus, Indiana; 16 in Birmingham, Michigan; 19 in Charlotte, N. C.; and 27 and 28 respectively in Alexandria and Arlington, Virginia.

The non-resident Friends in Canada are widely and sparsely scattered from coast to coast. There were five replies from the 20 Canadian Meetings. Samples of communities where several non-resident Friends are now living are: Calgary, Alberta, 3 "Resident units;" Argenta, British Columbia, 3; St. Thomas, Ontario 6; Sarnia, Ontario, 1; and Toronto, Ontario 5.

* * * * *

It may seem trite to say that we are living in a mobile age, but it is of utmost importance for churches to recognize the fact, and act upon it. Approximately 25,000,000 people in the United States move every year. That figure represents 1/6 of the total population of the country. Mobility is one of the present characteristics of our society today, and the Society of Friends is affected by this fact as much as any one else.

Many of the denominations have for several years been taking these radical new developments of our time into account, and have been devising great new programs of approach to the current situation. The Society of Friends has yet to work out a strategy for this new condition. It is, we may observe, virtually not possible for any religious body to be content with remaining only in the localities where it was established some years ago. The church that fails to grasp this obvious truth of our time, it seems almost

certain, will suffer continuing decline in the years that are to come.

It is heartening to be able to state that three national groups of Friends have taken action to develop programs for meeting our non-resident situation. The Quaker Men, the American Friends Fellowship Council and the Five Years Meeting offices have each started programs of action. Many of the Yearly Meeting Superintendents and Secretaries are also formulating approaches to the problem in their areas of responsibilities.

In my ten years of interest in this field, I have developed some practical suggestions, both from thought and experience in the local Meeting and for the Society of Friends in general. I am convinced that an over-all approach from all the bodies of Friends cooperating together is what is called for. We need a program that would eliminate any suggestion of competition between the various groups of Friends, and at the same time deliver information promptly to any group that should have it, and promote an effective nation-wide program to meet this need.

It is important to note that the need is far too vast to be handled on a volunteer basis. It has taken us a year to do this work, and since in a year's time people move again, the master list is already out of date.

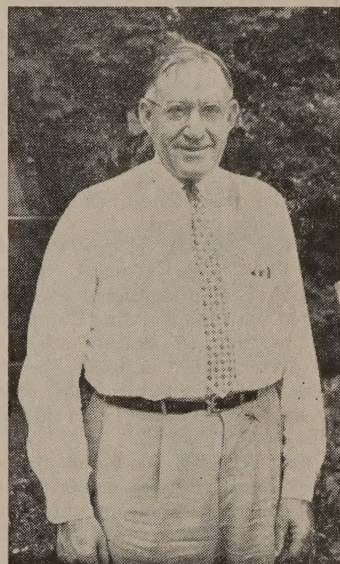
It seems to me that we are clearly in need of two employed people to direct a new ministry to Friends who are living at a distance from their Meeting. There should be a permanent office with a secretary to work constantly at the matter of gathering such information as we have been doing and putting it in the hands of Friends at once. Then there is need for a field secretary to work out from that office, visiting the communities and work with Friends there and bring them into fellowship together, leading them in many instances to the eventual founding of new Meetings.

This new ministry to non-resident Friends is manifestly a huge undertaking. We must start where we can, but we must move ahead promptly and bravely. Our mobile era makes us a people of vastly different circumstances than we were twenty-five years ago. We are indeed the children of a new dispersion. It should be remembered that the most treasured spiritual values of our people are at stake in this matter. We should pray to be led into new paths of useful service. Like Nehemiah, we must enter decisively upon a great work to rebuild the wall of Jerusalem, from which we cannot come down until it is finished.

NEW CENTRAL OFFICES STARTED

By R. ERNEST LAMB

This photo of L. Glenn Switzer of Pasadena, California, taken recently in Richmond, Indiana, depicts the chairman of our Central Office Building Committee in a very genial frame of mind. No doubt the fact that a contract was officially signed that morning with V. H. Juerling and Sons, local builders, and the prospect of operations getting started forthwith



on the Quaker Hill grounds, had much to do with the creating of that happy expression.

Since then the surface has been graded, stakes set, and by the time this reaches the reader, it is anticipated that the foundation will have been poured and work really going ahead. We are confident that the feeling of satisfaction felt by Glenn Switzer, Clayton Terrell, George Scantland and Elwood Meredith, who met with the architect, R. W. Clinton, and contractor on July 19 to negotiate and approve a contract, will be felt by Friends everywhere across the Five Years Meeting. (Russell Heaton of New York, the fifth member of the Building Committee, was unable to be present at this meeting.) Now we all want to see the job carried through to completion.

The building will be of colonial Williamsburg design and facing the east, with a 120 foot frontage. With the exception of two side wings 30 by 38 feet, one of which has been assigned to the United Society of Friends Women and the other to the Book and Supply House, the edifice will be two story and run back a

total of 96 feet. This will give ample room for departmental offices, work-rooms, and the storing, packing and shipping facilities so evidently lacking in our present center.

We have not kept track of the number of flying visits Glenn Switzer has made not only to Richmond but to many Yearly Meeting centers across the Five Years Meeting in the interests of both the building and the Quaker Men organization, of which he is President. The great part of this expense he has willingly assumed as his personal contribution.

We have been favored also in having Jesse O. Parshall of Richmond as Treasurer. He has not only kept accurate record of all funds contributed but, as a member of the Board of Trustees, has seen that the funds, as they came in, were not allowed to lie idle. Placed in short term investments, this money has therefore been accruing interest.

With the approval of the Trustees of the Five Years Meeting, it was decided that all promotional expenses connected with the Building Campaign should be charged against the sale of the present office building, thereby assuring the contributors that every dollar they donated would go directly into the building itself.

To date \$100,000 in round figures has been received with accounts still on the books that should provide some \$25,000 more. Knowing that this would not cover all the necessary expenses, which should include furnishing, installing some up to date equipment and landscaping, the Executive Council of the Five Years Meeting has approved and the Quaker Men have adopted a "Finish and Furnish" campaign as one of their projects for the year. You will be hearing more about this between now and the time set for the campaign in October.

It is hoped that the building will be completed in early spring with a great dedicatory service arranged at the time the Five Years Meeting convenes in October of 1955. Our goal for the coming months is to see that the new building is *finished, furnished and paid for*—a task in which all can have a share.

The greatest world-wide food relief program in the history of the American churches has been launched by Church World Service. A minimum of 500,000,000 lbs. of government surplus food and commodities will be sent abroad during the next three years, thanks to recent national legislation which makes increased amounts of government surplus available for free distribution by world-wide relief agencies of the churches.

"And Crown Thy Good . . .

By Kenneth Crooks

Kenneth B. M. Crooks, a Jamaican-born Friend who became an American citizen in 1940, writes of his impressions on inter-racial relations in the United States. Since he comes from Jamaica, where the racial patterns are very different, his shock, the fervor of his reactions and what may seem to some an imbalance can well be understood. He has served as principal of Happy Grove School in Jamaica for some years.

The celebration of Brotherhood Week this year brought to our attention a number of puzzling paradoxes and inexplicable contradictions. No sooner had the week passed than Chicago citizens presented the world with a most unbrotherly and unChristian performance. As a young woman left a Catholic church at the end of her worship, about forty of her fellow-worshippers, with outsiders thrown in for good measure, hooted and shouted hysterical insults at her. A few of them even followed the young woman all the way home, taunting and threatening her and throwing stones at her.

This episode did not take place in Kenya, nor was it in South Africa, nor yet was it in Russia. It was in our own country.

And why? Had the young woman desecrated the church? Had she interrupted or disturbed the worship? Had she committed some heinous crime? No indeed. It just happened that she and her husband had incurred her fellow-Americans' wrath by moving into a housing unit apartment in Trumbull Park. The excitement, hysterics and insults were caused by the fact that this young couple were Negroes. They had been living in a state of siege for months and this was the culmination of the tension.

In another large city in the East, the chairman of the Brotherhood Committee was a high-ranking political figure who apparently felt that Brotherhood Week served only to smooth relations between religious sects. He made a brilliant and emotional speech about Jews and Christians, Protestants and Roman Catholics, but was at that very time vigorously opposing the admission of two Negro boys into a nearby church's boys club.

Another example of this irrational pattern came to light when it was discovered that the man selected to

be Brotherhood Week speaker at another celebration (also in the East) was a person who had been consistently resisting impartial appointments to the upper brackets of the Civil Service; he has opposed the announced plan of "integration" in the Armed Forces of the United States, and made dire prophecies about the Supreme Court decision about segregated education.

These examples of irrational thinking are not consistent with Christian teaching and should never find support in the beliefs of members of the Religious Society of Friends; at least, if any such views are in the writings of concerned and consecrated Quakers, I have not yet seen a single one.

PURSUIT OF HAPPINESS

I have been in the South during the last several months and have made observations and seen problems which other Friends should share. It has become obvious here that every group sooner or later comes to a discussion of the "integration" of the Negro. Among groups of Negroes—be they at school, college, teachers' meetings or in church worship—one soon realizes without any doubt that the Negro is *not* satisfied with the segregated pattern of life. Though there can be and is *life*, there is for the Negro no peace of mind, no liberty. There is a peculiar mental pursuit of a happiness that will not be captured.

Everywhere one can hear resentment against the whites, and everywhere one is told that the white person is not to be trusted. There is also recognizable a deep-seated, sullen hatred for white people, something akin to loathing. It is rare to see a colored person genuinely smile at a white one. So is it rare to see a white person smile with a colored one. There is no joyful, spontaneous outburst, such as there would be between two normal, happy, human personalities.

Another observation: some white Southern people apparently think that their Negro fellow citizens are so used to second-class and less than normal treatment that they have come to expect it and to love it. Many even say that "our colored folks are very happy." Nothing could be further from the truth. They know nothing of the fermenting resentment in their mistreated neighbors, nothing of the deep-seated, suppressed hatred, nothing of the sullen, burning anger which

kept under control, most of the time. And they would probably be shocked if they saw the silent joy among the Negroes sometimes when they hear an evil befalling a white person. An observant stranger, all these things are there—and they bode no good for the Christian character of our peoples. For, as is expected, hate feeds more hate.

Moreover, the Southern white, long dominant in his environment and proud of his "racial superiority," gets severe shock when he meets a Negro who thinks on his level and feels that he is first of all a child of God. Still many Southern minds is the old attitude expressed in the song which bewails the passing of poor old "Uncle Ned." After his death, he was supposed to have gone "where the good Negroes are." Not content with a segregated South, they believe in a segregated Heaven too. After all these years, and in spite of Jesus' advice and comments, has not yet occurred to many prejudiced minds that Heaven should be or could be inter-racial or rather non-racial.

NOT LIMITED TO SOUTH

The reader will recall that this lack of the true Christian spirit of brotherhood is not limited to Chicago or to the South. In Richmond, Indiana, the home of the Five Years Meeting, there are still restrictions on the colored citizens, in spite of the fact that, I am told, there are no segregation laws. In Marion, Indiana, a Negro Friend from Jamaica was refused service in a public restaurant, and throughout several states, delegates to the Five Years Meeting in 1950 suffered many indignities and unwittingly put many of their American hosts to great concern. In Philadelphia, the City of Brotherly Love, capital of the "Quaker" state founded by William Penn, there are still too many embarrassing restrictions in certain hostels and restaurants. No wonder the Negroes composed and sing this spiritual: When I get to Heaven, gonna sing and shout, for nobody there gonna put me out . . ."

This winter a salesman went on the campus of a Southern State College for Negroes and, while removing samples from his car, had a minor accident. Did the young college men come to his aid? No indeed. They seemed rather glad at the man's misfortune and promptly left the scene. A passing faculty member helped the salesman. When he later chided the young men for their lack of courtesy, he was given dozens of cases of how courtesy on the part of colored peoples in the South had been turned against them. The elder man spoke about love

conquering hate, but was firmly advised to sell the love-thy-brother story to the whites first. So, this is the article attempting to make this sale, and to Quakers.

This writer, a convinced Friend, has been pained by the recent commotion about "inter-racial dating" at one of our old Quaker colleges and has been puzzled that several of our Friends schools still refuse to accept Negro applicants. Conservative though Friends are supposed to be, they should not be afraid of setting the lead in a direction that is definitely Quakerly, Christian and right. But the concern that causes most heartaches is the fact that we and other Protestant denominations have gone abroad into foreign fields to win souls for Christ. The very winning poses problems to the converts and to the missionaries overseas that neither have been able to solve.

One cannot help but think of the great need of Christianizing our own country as we try to Christianize others. Charity begins at home; so does Democracy; so does Christianity.

We realize the frailties and weaknesses of mankind and know that a person is to a large extent the product of the environment in which he is brought up. So it seems that if we

are to do really good missionary work in Africa and the Islands of the Seas, we must make America more like the Kingdom of God.

But we are thankful that there are exceptions to the dark and unfavorable picture given above. There are Friends and others who are true to the spirit of Jesus and who work hard for the principles of Christian brotherhood. Few though these are, we must thank the Almighty for them and for their example. On the other hand, there are Quakers who do not seem to be really convinced of the brotherhood of man; there are those who are afraid to come to the decision they know they ought to make; some are afraid to speak out or to live out these convictions; and there are those who would rather sell out what they know to be right because the majority and the money deny and oppose this brotherhood, or at least refuse to accept it.

Let us examine ourselves and then let "that of God within us" strengthen us to decide for right, and to speak out and live out these decisions. Then perhaps we may bring to life the stirring lines of that beautiful hymn, "And crown thy good with brotherhood,

From sea to shining sea."



NEBRASKA YEARLY MEETING

From one of the smallest and farthest-flung of our Yearly Meetings, Nebraska, come these pictures of a Yearly Meeting in session. To the left are Dale V. Benton (right), Clerk of the Yearly Meeting, and Walter Williams, Superintendent of Ohio Yearly Meeting (Damascus), guest speaker. Below is the entire Yearly Meeting group in front of the Meetinghouse at Central City, Nebraska. (See our July 15 issue for Yearly Meeting review.)



Correspondence

F.C.N.L.—PRO AND CON

To the Editor:

I have been disturbed since reading the con and pro correspondence concerning the Friends Committee on National Legislation (F.C.N.L.) in *The American Friend* for July 15. I wish to take advantage of "speaking my mind" also.

I consider it fortunate that Friends Michener wrote as he did and that Raymond Wilson was given space to set down the accomplishments and goals of the F.C.N.L.

I have not always approved the policy of the F.C.N.L. For example, I do not favor Red China's admission to the United Nations, but I do respect the sincerity of the Committee and its consistency. The respect like-minded groups in Washington D.C. give the F.C.N.L. speaks for it. Friends who have so served their generation belong in Quakerdom's Hall of Fame along with John Woolman and others who have blazed spiritual trails.

It is a sad fact that contemporaries are often unappreciative. The financial support F.C.N.L. has received, while sadly inadequate, should prove endorsement, a fact, I fear Dwight Michener has overlooked.

Bernice Hartman

Waynesville, Ohio

* * * *

To the Editor:

I approve of Dwight M. Michener's letter in your issue of July 15. I have long been uneasy about a small group of Friends in Washington explaining to senators, congressmen and administrative officials what Friends approve and disapprove.

Judging from the public statements of F.C.N.L., I am very sure that many of these representations are not in accordance with my thinking on the issues involved. Other Friends have expressed to me the same uneasiness and I am quite certain that a large part of our membership is not in harmony with the thinking of those who guide F.C.N.L.

If this organization would confine itself to reporting facts rather than to urging or opposing action, I believe it would be a great improvement. I very much regret that Friends have set up one of the strongest and most active lobbies in Washington.

Howard E. Kershner

New York, N.Y.

* * * *

To the Editor:

I would wish that Dwight Michener had spoken his own mind with more

clarity in your July 15 correspondence column. He says Friends across the continent whom he has visited "would prefer to speak for themselves. But they hesitate to protest because of the prestige and present influence of our Quaker organizations. In the meantime, *feeling that others are speaking for them* (italics mine), these Friends are increasingly inclined to become less articulate."

This seems to me very confusing. If these Friends feel that others are really speaking for them, expressing their views, then why should they object? If these others are not thus speaking for them, then Friends should certainly become more articulate, rather than less so. I entirely agree that "to speak his own mind is the responsibility of each member of the Society of Friends." That is what the Friends Committee on National Legislation has been urging throughout the ten years of its history.

But whence has come the "prestige and present influence" of these Quaker organizations, causing Friends to hesitate to protest? It certainly has not come from numbers. It must have come from their religious insights, as expressed in their words and actions, which appealed to the divine spark in many other people.

Dwight Michener's concluding sentence again confuses me: "It is my feeling that our Society will rapidly lose the strength and prestige which it has built up through the last three centuries if some Friends, speaking only their own minds, profess to speak the minds of all." So the real objection is that certain self-important Friends profess to speak for all Friends. I think Raymond Wilson sufficiently answered that charge, so far as the F.C.N.L. is concerned. I might add, for what little it may be worth, that I have never heard any Friend say he was speaking for all Friends.

But does this mean that Friends have no corporate testimony whatever? Is there no body of principles that can correctly be called Friends'? If not, how has the Society built up its "strength and prestige" through the last three centuries? Was it not through its corporate testimony for such things as the worth of the individual, for prison reform and for help for those in need, for integrity in business, and against war and human slavery, that the Society built up its prestige and influence? There may have been individual members of the Society who did not share this corporate testimony but the majority did. There was a time when dissenters were read out of the meeting. Would Dwight Michener have us return to that procedure?

Finally, I wish that a "bill of particulars" had been given in the criticism of the F.C.N.L. Just what has the F.C.N.L., or any other "small group of Friends" been advocating to which Dwight Michener objects? Stressing our peace testimony? Opposition to UMT? Greater support for UNICEF and the United Nations technical assistance programs? Aid to refugees? Disarmament? Strengthening the peace-making functions of the United Nations? Would he have the F.C.N.L. discontinue insistence upon moral and religious principles in dealing with economic, social and political problems?

Voltaire reported that the early Quakers amazed all Christendom by behaving like Christians. It is my conviction that there never was a time in history when men so needed to "behave like Christians" as now. That, in all humility, is what the F.C.N.L. is seeking to do.

Roy J. Clampitt

Des Moines, Iowa

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A CORRECTION

It should be stated in this discussion that the Friends Committee on National Legislation speaks for itself, never for the Society of Friends as a whole. In the July 1 issue of *The American Friend*, it was stated that William A. Rahill said the Society of Friends is opposed to legislation which would curtail free communication of ideas. The mimeographed statement of William Rahill's testimony makes it clear that he speaks only for the Friends Committee on National Legislation, and all testimonies arranged by the F.C.N.L. contain such statements. We regret our error in giving a wrong impression in our news item.

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CIVIL LIBERTIES LITERATURE

To the Editor:

The Committee on Freedom and Conscience at 4211 Grand Avenue, Des Moines 12, Iowa, is anxious to have in its hands a number of copies of articles dealing in these areas. Specifically they would like to have the following: *Harpers*, April 1954, "De Voto's Easy Chair," March 1954, Alan Barth's article on the F.B.I.; *Progressive*, December 1951 or January 1952 issues on Civil Liberties, April 1954 issue on McCarthy; *Nation*, April 17, 1954, "The Judas Bills." It is hoped that Friends generally will keep this committee in mind and refer to it pertinent articles in current periodicals even when they are unable to supply the article.

Carolyn Emery

Earlham, Iowa

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Dilly, by Daisy Newman; Hodder & Stoughton, Ltd., London; 12/6d; 255 pages.

This is a new novel by the author of her successful *Diligence in Love*, and in many ways carries on the spirit of that book. Philip Ludlow, the Hills and others who were a part of the earlier book are also mentioned in *Dilly* as we follow the gentle, unworldly romance of Diligence Fuller and Durand Smith. *Dilly*, a little Quaker widow brought up "plain," accepts an invitation from a stranger to ride on the "El" while on her first visit to New York since her husband's death, and that is the beginning. This is an enjoyable book for summertime reading, and one doesn't mind too much the rather improbable ending. The good and the bad in *Dilly* are well defined and, somehow, *Dilly* and Durand seem almost too good to be true.

Joanne Hill

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The American edition of *DILLY*, to be entitled *LAVENDER'S GREEN*, will be published by MacMillan in the spring at a probable cost of \$3.50.

* * * *

Doctor Dan, Pioneer in American Surgery, by Helen Buckler; Little, Brown & Company; 381 pages; \$5.00.

Here we find narrated the biography of a great individual, a biography based on a mass of material gleaned by hard work on the part of the author. The same source material could well have been written into an historical novel so full of drama, romance, pathos and power as to shortly become a best seller. It depicts the life of a Negro, Daniel Hale Williams, who could have lived as a white man, but who chose to remain true to his race and to try to help his people lift themselves into better ways of living. In his attempt to do this he was sometimes thwarted by

the greed and selfishness of some of his own race. Even so, he was instrumental in starting the first inter-racial hospital and the first training school for colored nurses, both of which were examples and inspirations to the establishment of aseptic surgery as we know it today, and he can be ranked with the great physicians of his time. I found the book interesting reading and in part inspiring, realizing that it was due to the great work and efforts of men like Daniel Williams that today I can carry out procedures in the delivery room and in surgery which before their time was impossible. Also, his rise from being a poor Negro to being an outstanding surgeon is an example of what can still be attained in this country.

(The author is a Friend, and received a Quaker fellowship which helped her to complete the ten years' research which went into this book.—Ed.)

Elwood J. Meredith, M.D.

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The Seven Teen Years, by Alberta Z. Brown; Bethany Press; 95 pages; \$1.50.

A clever title and a clear simple style of writing combine to make this a book which will prove quite helpful to younger teenagers as they deal with everyday problems. It talks about such things as money, parents, teachers, physical maturity and friends. It is perhaps best suited to junior highs and young high school students.

Dick Faux

* * * *

Upper Room on Main Street, by Harold B. Walker; Harpers; 191 pages; \$2.50.

This is a helpful book for our confused and troubled generation. The foreword clearly sets forth the place and importance of the preacher, with his need for selfless devotion to the high purpose of calling. He is to preach, not his own, not the world's, but Christ's message.

Each chapter or sermon deals with some modern-day problem, clearly

showing that Christ and his Gospel are adequate for man's every spiritual need in our day. The book is easily read and has the unique capacity to bring "Upper Room" inspiration into the busy everyday "Main Street" of our lives.

B. Orville Fisher

BRISTOL, A QUAKER

To the Editor:

I should like to call to the attention of your readers that relative to "McCarthyism—The Seed Is in Us," (Literature in Review, July 29), the author, James Bristol, is a member of Germantown Monthly Meeting, having discarded his (Lutheran) priesthood.

Thomas Hancock

Mt. Vernon, N. Y.

ENGLISH APPOINTMENTS FOR WORK IN KENYA

Two English Friends have recently been appointed by the American Friends Board of Missions to posts at the Friends Africa Mission in Kenya. Kenneth Goom of Derby Meeting has been appointed to the post of Educational Supervisor of the Friends Africa Mission. He has been a senior lecturer at Derby Training College since 1947, and among other teaching posts was on the staff of the Friends School, Great Ayton, from 1939-1946. His wife, Helen Goom, who is also a qualified teacher, and their three daughters hope to accompany him to Kenya about the end of this year.

Eirene Sarfas, of Southend-on-Sea Meeting, has also been appointed for work in Kenya. She is a qualified nurse, and will be working under Dr. Horst Rothe, the German Friend in charge of the Mission's medical work, and Dr. Wilbur Beeson. She is at present in training at Woodbrooke and is likely to sail in the early autumn.

POETRY CONTRIBUTORS

Edna Hamilton, 2636 Fenton Ave., Cincinnati 11, Ohio.

E. Merrill Root, R. R. 1, Grosvenor Dale, Connecticut.

MY CANDLE

I will burn one little candle.
Not for me the light—
Near at hand, its tiny flicker
Hardly parts the walls of night.

I will burn one little candle
On my bedroom window sill
To be a star for strangers passing
On the pathway up the hill.

EDNA HAMILTON

MOVING PICTURE

I watched upon a silver glimmering screen
Weird lyric shadows moving in a play:
They talked, they lived, they died. And yet they were
Shadows that fell from something far away.

Then a strange wonder awakened in my heart;
Perhaps upon the vaster screen of day,
The men I see—and I myself—are but
Shadows that fall from something far away.

E. MERRILL ROOT

A Hero, A Conference

Tribute to a Hero

No bands played, no trumpets sounded, no flags waved but a hero had touched our lives. Nebraska Yearly Meeting sat in the living silence of worship as his name was read. In an afternoon business session, a memorial minute was read to Wendell Thompson, dead at the age of 32.

A personal friend of the family rose and sketched in brief outline the life which challenged ours. He was a conscientious objector drafted into Civilian Public Service during World War II. There he volunteered to take part in the starvation experiments at the University of Minnesota. For several months, a group of young men lived on a diet far below their normal requirements while tests of various kinds were made; then the effects of various diets in their rehabilitation were noted.

The value of the whole experiment is somewhat known and appreciated by some of us who took part in the relief feeding in Germany at the end of the war.

Those months of starvation broke Wendell Thompson's health for the rest of his all-too-brief life. He voluntarily gave his life for his country and his fellowmen of all countries. On his wedding day some months prior to his death, his mother said, "If it means his life, I'll still be glad he spent those years as he did rather than taking other lives.

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Christians Learn Love for One Another

On July 15-18, 132 representatives of Friends, Mennonites and Brethren met at Bluffton College in Ohio to explore "The Meaning and Implications of Christian Love." This is the first conference of the Historic Peace Churches (Dan West reports someone said Prehistoric Churches) of this scope since Newton, Kansas in 1935. Few conferences achieve their goals as successfully as this one did.

The sessions opened with a deeply thoughtful lecture by Clarence Pickett on "The Meaning of Christian Love." Drawing upon four Old Testament prophets, Amos, Hosea, Isaiah and Jeremiah as illustrations, he pointed up the complementary nature of love and justice. Love has its roots in a God of love, is found in personal experience and makes ethical demands upon us.

Vernon Holloway, Congregational pastor from Geneva, Ohio was invited to present "The Implications of Christian Love." He has been closely associated with Reinhold Niebuhr and the neo-orthodox position.

The standard of love itself is seen in Jesus, marked by complete trust in God and compassion for all. Only this God-love can meet and fulfill our inadequacies, arouse sensitivity and expose our pretensions. This is seen not just in the teaching and example of Jesus but also in the Event of the Cross. Here we find revealed the nature of God's love and the nature of man. This is a picture of the continuing situation with which we must live. In personal relationships, there can be no self-defensiveness. In plural (i.e. social or group) relationships, justice is the highest we can reach because of the nature of social man and the ambiguous choices which must be made.

Love is our motivation in social action but it is not a blueprint nor a substitute for technical competence. The struggle for power in immediate social relationships is the same kind of struggle as in international relations.

After his presentation, of which the preceding paragraphs are a sketchy summary, a panel of Don Smucker, Mennonite; William Beahm, Brethren; and Wilmer Cooper, Friend, presented

testimonies as to their experience and differences with the speaker.

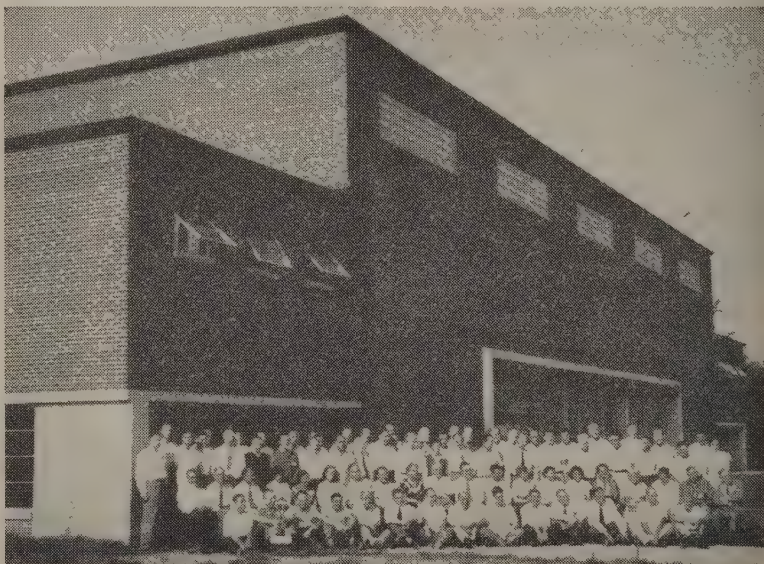
A DISCUSSION CONFERENCE

The two lectures reported above were the only ones of the conference. The rest of the time the attenders were divided into discussion groups of about twenty each, interspersed with additional panel discussions. They considered in their first session the subject of the first lecture and the remainder of their sessions were on "The Implications of Christian Love in the Social Order and in Personal and Community Relationships." A high point was reached in the able and inspiring sermon of the closing meeting for worship by Harry K. Zeller, Jr., Brethren.

Behind the planning of the conference lay a recognition of common problems which are faced by the Peace Churches in bearing their witness in a world preoccupied with war and power. No one of us could boast about our effectiveness in persuading our own youth or the surrounding society to follow our "way of living."

In the early meetings of the discussion groups, there tended to be some pointing of fingers at one another and accusations of not being active enough politically, not being spiritual enough, not being socially responsible or not being Biblical. Sometimes this was Friends pointing at Mennonites with Brethren as moderators and at other times Brethren were accusing Mennonites with Friends in the middle. This differed according to the particular discussion group involved.

These things fell off as there was general acceptance of the truth of the



Friends, Brethren and Mennonite gather in front of a new building at Bluffton College, a Mennonite school in Ohio, where the recent conference of the historic peace churches was held.

cusations and we were soon welded into common seekers after the Will of God for our day. Honest differences sometimes remained and were often held to the end. It is to be hoped that at one felt he held to a position throughout or that his group was 100% correct and that the other groups moved toward his position. As is true, when persons earnestly seek God's Truth, all of us were changed in some degree by the shared experience of being at Bluffton.

UNITY IS GOD'S WILL

At times in the course of these exchanges, one could sense a kind of shock as we found that beneath our words which seemed to differ we were in essential agreement. It was only in techniques of application or degree of action that we were not uniform in our thinking.

This was illustrated in a moving exchange between E. Raymond Wilson and Shem Peachey, bearded older Mennonite. As they asked one another questions and testified as to the lines which they felt they must draw as Christians, the entire group reached a new degree of understanding of each position and real appreciation of it.

The individualism of Quakers was challenged by the evident truth and strength which the other groups have realized from their close-knit communities and their understanding of the inner bonds of the Body of Christ.

Friends who were present cannot soon forget the richness of some of the insights found in reading the Scriptures.

UNSOLVED PROBLEMS

Among the many problems yet remaining to challenge us are these:

(1) How to transmit these values which we hold to be central to the Christian message to our children;

(2) How to effect closer ties between our educators and our peace programs;

(3) How to maintain or build communities in an increasingly urbanized society;

(4) As expressed by Kermit Eby, "There are no more islands where I may hide so I must universalize my values."

* * * *

Don Smucker—"War is now antithetical to love, to mutuality and to justice."

Lela Mills—"We must express ourselves at the point of conflict or we lose our opportunity."

Kermit Eby—"Brethren mutuality is more radical than Marxism."

Wm. Merton Scott



Pictured here are the participants in a Friends marriage ceremony held after the manner of Friends. Since these Friends are well-known, their marriage will be of special interest. Left to right are Samuel Marble, President of Wilmington College, who attended the groom; Howard Thorne of Wilmington, Ohio, president of H. H. Thorne and Co.; Dorothy Lloyd Gilbert, professor of English and acting librarian at Guilford College; and her attendant, Mildred Marlette, dean of women at the college. On the facing bench behind them are Eva M. Newlin, Evelyn M. Haworth, Clyde Milner, Ward Applegate, and Charles Thomas. The wedding was held in New Camden Friends Meetinghouse at Guilford College, N. C. The bride is the author of "Guilford—a Quaker College" and numerous articles on the history of North Carolina Friends. She heads the Literature Committee of the Friends World Committee, and served as Recording Clerk of the Five Years Meeting in 1950. Howard Thorne is president of the board of trustees of Wilmington College and a member of the Friends World Committee. Following the wedding, the bridal pair left for a tour of several months in Europe. They hope to visit among Friends during their travels.

NEW YORK FRIENDS ON TV

In the New York Friends Center the telephone rang. Jack Fuller of the NBC Television Home Show wanted Friends Center to help explain Quaker marriage customs.

Friends Center thought over the invitation, and asked if we might use a modified panel discussion. Jack Fuller, who has a Philadelphia Friends background and is now attending Wilton (Conn.) Meeting, understood our fear of trying to put on a facsimile of a Meeting for Worship, and let us have our way.

At the studio, Arlene Francis opened the show. Then she led our young couple to the bench and introduced them, Rollin Marquis and Marian Bonstien (N. Y. Monthly Meeting, G. C.). Paul Myers, Clerk of New York Monthly Meeting joined them and spoke of Friends belief in "that of God in all men" and on silent worship. C. Frank Ortloff told of different forms of marriages among Friends and of the care taken by early English Friends to guard their marriages before the law made Quaker weddings legal. Lydia Taylor of Scarsdale Meeting gently and

quietly emphasized that a Friends marriage is a religious act, not simply a civil contract.

Then Arlene Francis turned to the engaged couple, and Marian Bonstien gave three reasons why she wished to be married in the Quaker way. She said, "I believe the most meaningful way in which we could marry is to make our promises to each other on our own initiative, with the knowledge that we are in the presence of God and directly responsible to him. Then I like the simplicity of a Quaker ceremony. A wedding should not be like a pageant, where music and processions and clothing are important . . . Thirdly I like the fact that silent worship will precede and follow our vows, and the people there can speak if they feel moved by the spirit of God." Rollin Marquis added, "I feel that people getting married should do so prayerfully, with a desire to do God's will."

It was an interesting experience for all of us to try to give an unknown, unseen audience the essence of Quaker faith and the religious significance of a Friends marriage, all in 8½ minutes!

Eleanor W. Taber

The Sunday School Lesson

Prepared by Russell E. Rees

For September 19

Growing in Christian Love

Matthew 5: 43-48

Ephesians 4: 25—5: 2

1 John 4: 7-21

This lesson takes up the Sermon on the Mount at the sixth of the new demands of Christ in human behavior, and continues to the culmination in verse 48. Jewish scholars are quick to point out that the Old Testament nowhere says that one should hate his enemies. It is true that hatred of enemies was common practice, and was perhaps condoned by current religion. The saying of Jesus ran against the tenor of common behavior therefore, even though not against specific Jewish law.

There were three words in the Greek which are often translated *love* in English; one means physical love, as often used today; one means fraternal love, as in the family; and one means the "glow and persistence of good-will." It is this third word which is used here. It does not soften or weaken the admonition of Jesus to recognize that he was urging, not physical or fraternal love, but persistent good-will in this saying.

The basis for suggesting such unusual behavior to men is that God habitually acts this way, sending rain on the just and the unjust. To accept a lower standard of acting is to take one's ethical norm from contemporary life. "Do not even the publicans the same?" But the Christian is to strive toward the perfection, or the maturity of attitude and behavior that is in God.

The passage from 1 John 4, deserves to stand alone side Paul's great poem in 1 Corinthians. It is the one place in the New Testament where the outright statement is made that God is love. To love is therefore to share God's life and nature. To fail to love is to demonstrate that one does not even know God.

Most of the commentators agree that in these passages one comes close to the very heart and core of the Gospel. Yet is it not here that in general we have most deserted the Way? The frightening chasms which divide men today, and the suspicion and hatred which pass back and forth across these chasms, are not of God and his Christ.

One of the remarkable statements found here is that "there is no fear in love, but perfect love casteth out fear." That must reveal the cause for

much of the hysterical fear in the world today. We do not love sincerely, and inwardly we know this lack of "persistent good-will," and the knowledge makes us cowards. We are afraid because we do not really love our enemies or our neighbors.

The kind of person Jesus speaks about is indeed a New Creature, a new order of humanity. One such person often has turned the tides of history. One shall put ten thousand to flight. John Woolman, a quiet, determined, persistent, loving man stopped the acceptance of slavery in the Society of Friends. In the long annals of man's history it will be written that here and there across the centuries a man or woman has caught the meaning of these words of Jesus, and has given himself or herself without reservation to them, has actually learned to so love his fellowmen that no fear remained, and that he or she became a center of healing for the whole world. Is it not our weakness that we have failed to so love that our fear and so our inadequacy have kept us from the promises of the God who is Love?

Questions

1. Can you give instances of love casting out fear? Is the international crisis of today partly due to the lack of real good-will on the part of nominal Christians?

For September 26

Living Witnesses

Matthew 5: 13-16

Acts 8: 4-6

2 Corinthians 5: 14-20

The Sermon on the Mount was not a great public discourse as our title might lead us to believe. Matthew carefully says that his disciples came to him and he taught *them*, saying. The opening verses, in the familiar beatitudes, describe the blessed man, and then abruptly turn to the verses which open today's lesson. Two figures are used to illustrate the importance of the lives of these carefully chosen followers of Christ, salt and light.

Salt has two readily recognizable uses, that of a preservative and a seasoning. In the hot, dry climate of Palestine, salt was a necessity. Without it many foods would have spoiled immediately. With modern means of preserving food it is easy to miss the significance of this remark of Jesus.

Light is also a common illustration in both Old and New Testaments. Of all the forces in the world, light is one of the most silent, yet powerful ones. The light of the sun does not come up like thunder, Kipling to the contrary, but it steals across the world like an influence. And yet in the darkness how it attracts our attention.

Here then is the importance of Christ's witnesses, to preserve and season, to reveal and illuminate. This is in contrast to the common assumption about influence. Power, noise and bigness are assumed to be the methods of attracting attention and influencing other people. But what you are is more important than what you say, or the clamor with which you say it. You are salt, and you are light.

The Christian community seems to have grasped this fact very early. They began to be the witnesses for Christ. Wherever they went their arrival was noted. One man, gathering a little company, mostly women, down by the river, was enough to set the city on edge. Why? Because they were bearing witness to their experience of God through Christ, and their lives had a flavor and a power which was not capable of being hidden.

"We are," cried Paul, "ambassadors on behalf of Christ. . . . We beseech you on behalf of Christ, be ye reconciled to God." There was an urgency about the work of the early church. You did not say, if I have time, or when the occasion arises, or even, we will liberate others to be his witnesses. But "For me to live, is Christ." The fact that a pagan city like Corinth or Ephesus was moved by the preaching of a few men, indicates the power of the movement.

Is it not true still that what Christ needs most is not explanation or apology, but witnessing? What does a Christian look like? What does he do in time of a race riot, a war, in business, in the school room, on the farm? Is he any different than non-Christians? Is it possible to bear a witness to the power and mind of Christ in the common affairs of life? Well, this is the great need of that hour, that men and women should stand in their places and demonstrate that the ideals of Jesus are practical and usable. To do that is to again be salt and light to a needy world.

Questions

1. What has your Meeting done this year which you feel is an outstanding witness to the significance of Christ? Do you think your actions are more important than your words?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Grace Lowry of Washington, D.C., will be head resident at Pendle Hill for one year starting October 1. During the summer months she acted as Director of International Student House.

Requirements for members of the Religious Society of Friends for the achievement of the Boy Scout God and Country Award have now been drawn up by the Friends Committee on Scouting, 1515 Cherry Street, Philadelphia, Pa.

An invitation sent by the Peace Committee of London Yearly Meeting to Moscow for six young Russians to visit England as the guests of Young Friends has been accepted by the Anti-Fascist Committee of Soviet Youth. The visit is to last three weeks.

Harold Passmore and Jesse Yaukey will be the leaders of a Labor Day Conference on "Equality—Racial Integration, How Can We Help." The Conference will be held at Camp Keewadin September 3-6, and is for young Friends in the Baltimore-Washington area.

Guy and Versa Harvey of Pleasant Ridge Friends Meeting in Iowa will begin service as pastors of the New Sharon Meeting on September 1. They have served Pleasant Ridge for seven years. Versa Harvey is President of the Iowa Women's Missionary Union.

Robert Cuba and Ingeborg M. Jones and daughter Diana May have opened a small hostel and inter-American center at Chilpancingo 23, Mexico City, just a few doors from Quaker House, with whose staff they are closely cooperating.

Clyde W. Likes writes that they now at long last have a Friends Church at Grand Junction, Colorado. They meet each First Day at the Fairmount Community Hall, one mile north of North Avenue on North 12th St., with Sunday School at 10 a.m., and Meeting at 11 a.m. The pastor is Dwight Smith.

Imre Domonkos of the Oberlin, Ohio, Meeting, has an article entitled "A Venture in Farm Living" in the summer issue of the *Cornell Plantations*, published by Cornell University. The article describes the experiences of Imre and Helen Domonkos, in their living at Farm Morgenschoen near Oberlin.

Jesse A. Stanfield, who retired this year from the chairmanship of the Religion-philosophy department at Wilmington College, has accepted a call to Clintondale Meeting in New York, where he will serve as pastor. Jesse and Vesta Stanfield are both active in Five Years Meeting work, serving on several committees.

Two regional offices of the American

Friends Service Committee have appointed new Executive Secretaries. F. E. Hutchens will serve as Executive Secretary in Austin, Texas, replacing Olcott Sanders, who is now on assignment in Philadelphia. Howard McKinney succeeds George Willoughby, also in Philadelphia, as Executive Secretary at the Des Moines Regional Office.

Dr. Joseph N. Togba, 1940 graduate of Friends University, has been named President of the World Health Organization (WHO). He was formerly director of public health for Liberia, and has been his country's delegate to WHO since Liberia joined that organization. He is the first Liberian to take over the Presidency of any agency of the United Nations.

It has been reported to us that Noel Palmer will not come to William Penn College to study, as announced, because of the need for his services in Jamaica. He has, however, been selected by the Jamaica Christian Council to represent Young Jamaica at the Evanston Assembly of the World Council of Churches, and is now in the United States attending the Evanston Assembly.

Donald Deer, student pastor of Gasport New York Friends Meeting, resigned to prepare for work in Africa under the Baptist Mission Board. The Gasport Meeting has called William Bixby, another student at the Colgate-Rochester Divinity School as Pastor. He has dedicated his preparation for rural church work. William is from Iowa and has been president of the Iowa Baptist Youth Fellowship.

The second issue of *Quaker Action*, the new promotional magazine of the Five Years Meeting, will be mailed in September to an increased list of Friends families. It is mailed free of charge from the office at 101 South 8th St., Richmond, Indiana, to Yearly Meeting lists, and on request. The posters, bulletins and inserts, formerly put out quarterly by the Department of Promotion, have been discontinued in favor of the new magazine.

It was reported in the July 1 issue of this journal by a local Meeting correspondent for our Friendly Fellowship page that Scarsdale Monthly Meeting, New York, is probably the only Meeting which holds two Sunday morning meetings for worship based on silence. We have since been informed that both

Washington D.C. and Cambridge, Massachusetts, Friends Meetings have had, or have now, two morning meetings.

John Harvey, pastor of the Fairview Meeting in Ohio, spent six weeks this summer in Boston, Mass., attending a course in Clinical Pastoral Training. The course is under the guidance of the Institute of Pastoral Care, and is aimed at helping ministers and institute chaplains in counselling. Herbert Huffman, pastor of Indianapolis Friends, has spent the summer in New York, taking graduate courses at Union Theological Seminary.

Wayne Carter, former Secretary of Baltimore Friends Meeting (Homewood) now teaching at Friendsville Academy in Tennessee, attended the Young Friends Conferences in Cuba and Jamaica this summer on behalf of the Board of Missions. He served as a leader for the Jamaican and Cuban Conferences held in late July and early August, and also visited other Friends during his month on the islands. He is Chairman of the Young Friends Department of the Five Years Meeting.

An Indiana newspaper reports that one of Earlham College's distinguished sons, Charles E. Rush, has announced his retirement as head of libraries at the University of North Carolina. Before going to North Carolina, he held top positions in Indianapolis, Cleveland, Yale and Columbia Universities. His going to North Carolina brought a full circle to the movement that began when his Rush ancestors left in 1820, along with other Quakers protesting slavery, and migrated to the Midwest.

Reports from California Yearly Meeting missionaries in Guatemala indicate that all came through well and safe during the days of fighting this summer. The Chiquimula Mission was in an area of heavy fighting, and the barn, reports John Astleford, was hit by an incendiary bomb, and a fire damaged the Amigos School classroom walls somewhat. Merny Saveker writes that the Amigos School was opened to refugees, and Charles Vore that no one on mission property was hurt. The mission is, of course, politically neutral.

Sydney Bailey, an English Friend, will travel to New York with his wife Brenda and two children in September to take the place of William Fraser as the representative of the Friends World Committee with the Economic and Social Council at the United Nations. He was in the Friends Ambulance Unit during the war, serving in the Far East and spending 12 months in the United States. Since then he has been editor of the "National News-Letter" and later secretary of the Hansard Society. He was formerly clerk of Friends House Meeting.

At the July meeting of the Board of Directors of the Rural Life Association

CORRECTION

We regret very much the error in the July 29 issue concerning John Baxter's pastoral service next year. He will be serving the Friends Meeting at Portland, Indiana. Walter McAdams, formerly at Portland, has been called to Amboy, Indiana.

in Richmond, a report on a proposal to establish a loan fund for medical students who are preparing for careers in rural areas was given. The first \$1000 for such a fund has been promised. Another project, that of holding two or more conferences on rural health needs, was considered, and Stanley Hamilton and Silas Smucker were asked to explore this possibility. Among the Friends who were appointed committee chairman were Caroline Gorham, Library and Publications; Ernest Mills, Placement; Paul Turner, Office.

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The Elton Trueblood home on College Avenue in Richmond will be used for retreats, conference and adult classes, with Elton and Pauline Trueblood returning to Indiana once a month from Washington. A housekeeper will be on hand after September 20, and the house will be ready for groups of Friends to come for one day conferences and overnight retreats. Elton Trueblood writes, "The old house has seen great days. It was the place at which the Forward Movement began long ago. We need other movements now. To facilitate such developments, an independent consultative group is being formed." Interested Friends may write him at Yokefellow Associates, 3971 Langley Court, N.W., D-598, Washington 16, D.C.

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The Rural Life Committee of Indiana Yearly Meeting plans to give a \$25.00 award to the Rural Church of the Year at Yearly Meeting time. Activity in community affairs, growth in numbers and spirit, the promotion of understanding between village and farm, active work among young people, work on projects and church improvement, and the reading of *The Holy Earth* by L. H. Bailey are among the factors considered in giving the award. The Rural Life Committee has scheduled a basket dinner for August 25, with L. E. Husted, County Agent, as speaker. The book for the coming year to be circulated among each local committee's members is Ralph Felton's *One Foot on the Land*.

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The 1954 program of service to Palestine refugees in the Near East has been drawn up by Willard Jones, well-known Friend, and is available from the World Council of Churches Department of Inter-Church Aid and Service to Refugees at 17, Route de Malagnou, Geneva, Switzerland. Robert Mackie, Director of this Department, states, "There is no need for me to commend this fine work carried on by Protestant, Anglican and Orthodox Christians in the Near East. I know of no other area of need to which greater loyalty in giving has been shown, or where better cooperation has been achieved amongst a variety of churches, missions and agencies. Sudden tragic events occasionally remind the people of Western countries that the Arab refugee problem remains unsolved. But I hope this moving survey of work accomplished will be even more effective in reminding Christian people of an obligation into which they have entered." A short summary of this service, with photographs, entitled *In Exile: the Story of the Arab Refugees*, is also available from the Geneva office at 10 cents per copy.

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Cecil Hinshaw, former President of William Penn College, is now on an

eight month around-the-world tour sponsored by the American Friends Service Committee with a substantial part of the funds raised by the Des Moines office. He flew to England on July 22, and English Friends there helped him secure passage on a Russian boat from London to Helsinki, Finland. He then visited Sweden, where he was a delegate to the East-West meeting of Friends and Baptists which grew out of contacts between Friends and Russian Baptists made by the Quaker mission to Moscow in 1951. He will visit Denmark, Germany, Holland France, Austria, Switzerland, Yugoslavia and Italy, and then spend ten days on a lecture trip in England under British Friends and five days in Berlin. In the Near East, he plans to visit Istanbul and Beirut, spend two weeks in Jordan, visit Israel if possible, and stop at Basra and Baghdad. He will spend three months in India and Pakistan, and plans to walk for a week with Vinoba Bhave and to visit Abdul Gaffar Khan, the "Frontier Gandhi." On the last half of his trip, he will stop in Rangoon, Bangkok and Hong Kong, spend ten days in Japan and ten in Korea, and visit in Honolulu. Before returning to his home in Gonic, New Hampshire on April 1, he will spend three weeks lecturing on the west coast and a week in the Des Moines, Iowa, region.

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The Young Friends workcamp at Council House, Wyandotte, Oklahoma this summer has had a steady progression of workcampers coming for short periods all summer. Guided by Carl and Lois Jordan, the workcamp is helping to build a Loom House for the growing weaving industry of the Indian and white community. The workcamp is sponsored by the Five Years Meeting Young Friends Department. Those participating have been Lewis Wallace and Tom Wood from Fairmount, Ind.; Joseph Miller and Ivan Way from Fishertown, Pa.; Marie Hobson from Sturgeon Bay, Wisc.; Pat George, Earl George, John Philip Davis and Larry Barrett from Wichita; Dorothy Stratton from Knightstown, Ind.; Emily Noble from Rich Square, Ind.; Monte Goodwin, David Ling, Don Stephens, Bill Pierce, Philip Estelle and Earl Prignitz

from Spiceland, Ind.; Joe Howard Kildow and Bill Kildow from Fairview Meeting in Ohio; Frances Warren from Wilmington; Ronnie Hinshaw and Vaughn Peacock from Jericho, Indiana; Wanda Walton, L. G. Wilson, Glenn Fletcher, Philip Farlow and Gertrude Morrow from North Carolina, Dick Faux from the Young Friends office; and Tommy Shobe, Sidney Schmidt, Homer Snell, Charles Snell and Mr. Lee from the Council House Friends group.

Friendly Fellowship

CENTRE FRIENDS MEETING, NORTH CAROLINA—On Sunday, August 1, Centre Friends dedicated their new Meetinghouse. Centre is a rural meeting located near Greensboro, North Carolina, and is in the Western Quarter of the North Carolina Yearly Meeting.

Centre Meeting had its origin more than 200 years ago when some Quaker pioneers from the state of Pennsylvania came into this section of North Carolina and decided to make a settlement. In the year 1757 these Quakers began to hold meetings in the community. Soon the need for a central place of worship was realized and the first Meetinghouse was built in 1763 upon land purchased from the Earl of Granville in the year 1759.

Another and larger church was built in the year 1780. A few years later a school was organized and a building erected on a site near the church. As the congregation continued to grow still another and larger church was built in the year 1879 and this building underwent several changes and remodelings during its years of service.

As the church and community continued to progress, the need for a much larger church building was evident and on March 21, 1948, ground for our present Meetinghouse was broken and since that time the building project has been underway. Pastors, members of the meeting and friends in the community have worked willingly and devotedly together to make this new Meetinghouse a reality. Much of the



The Centre Friends Meetinghouse in North Carolina

material and labor was generously given by Friends and members of the church and there was no indebtedness at any time.

The new Meetinghouse has an auditorium seating around 350, modern kitchen, heating system, ten Sunday School rooms, library, pastor's study, Hammond Organ, and an amplifier and hearing aid station.

Services on our Dedication Day, August 1, were in charge of A. Willard Mendenhall, minister. Seth Hinshaw, Executive Secretary of the North Carolina Yearly Meeting, spoke at the morning service. A fellowship lunch was served on the grounds at noon. The Dedication Service began at 2:00 in the afternoon and Orval Dillon, Superintendent of Quaker Lake and a former pastor, made the address for this Service.

Our new Meetinghouse stands as a symbol of progress realized through Christian unity and cooperation under Divine guidance, and it is with renewed courage, hope and faith in God that we have dedicated another Meetinghouse at Centre.

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DOVER, OHIO—At a recent monthly Meeting of Dover, Wilmington Yearly Meeting, Marion Starbuck asked to be relieved of his duties as treasurer. He has faithfully served the Meeting for thirty years. He was the fourth generation of Starbucks who have served Dover Meeting as treasurer, the first being Geyer Starbuck, followed by Jessie G. Asa and Marion. All together, they have served the Meeting over a century. The Meeting greatly appreciates the thirty years of service of Marion Starbuck.

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RALEIGH, NORTH CAROLINA—The beginning of a weekend workcamp program has been made in Raleigh, N.C. The suggestion for it came up in December, 1953, at a Peace Education Workshop which was sponsored jointly by the A.F.S.C. and the Peace and Service Committee of the United Church (Congregational-Christian and Friends).

Several more meetings were held during the winter to discuss the idea, and Jesse B. Yaukey, Chairman of the Joint Social Order Committee of Florida Avenue Meeting, Washington, D.C., was invited to come down to speak to the group at one meeting. An inter-racial steering committee representing various churches and student groups was formed. It was decided to start work in an area near Shaw University, where the Negro Congregational and Christian Churches offered their facilities to the group.

Three Saturday work days were held during the spring. At one o'clock there was a period of silent worship. Then work projects began. These included erecting day nursery equipment, cleaning up and doing small repairs on the homes of two widows, and organizing games for children. The evenings ended with games and discussion.

Each time there have been about 20 or 25 persons participating, including Negro and white young people and a few foreign students. The cooperation from people of the neighborhood and from college and high school students has been heartening, and the appreciation of the two widows on whose houses work was done has encouraged the group.

On July 11 the Sunday School of the United Church invited the Sunday School of the Congregational Church to meet with them. This came as a result of friendships which had been formed through the work group. Work has not been taken up during the summer, but it is hoped to start again as an overnight project.

Charles Freeman

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SCARSDALE, NEW YORK—This year one of the International Student Seminars sponsored by the A.F.S.C. held its summer sessions at Sarah Lawrence College in Bronxville, N.Y.

Nearby Scarsdale Friends Meeting as well as the Westchester community profited from the contact with young men and women from nearly 30 different countries. Groups of students attended meeting for worship at Popham Road week after week, made friends with members of the Meeting and were invited to visit with them.

Friends attended different sessions of the seminar and an open house at the College Arts Center. In turn a picnic supper was arranged for them by Scarsdale Meeting's Social Committee and the Committee on Foreign Students at the home of Bill and Cecile Vickrey, with 80 people attending, among them 28 students from 20 different countries, members of the seminar faculty and their guests, Cornelius and Catherine Kruse and the Indonesian delegate of the U.S. Madeline Helfer entertained our guests with folks songs. Cornelius Kruse spoke on the need to carry the harmonies of the songs of all nations over into their politics, economics and daily lives in order to build a better world. It was an outstanding occasion for all concerned.

Fritz Eichenberg

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GRINNELL, IOWA—The First Friends Meeting of Grinnell has just completed a successful year. The books were closed with a balance on hand. Charles and Celia Whitely lead very acceptable. The Sunday morning services are the best in attendance, and a few faithful also come to Sunday evening and mid-week meetings. Our Daily Vacation Bible School was attended by sixty children. The young men of the church redecored the church basement this spring, which has been enjoyed by the Junior Department. Pearl Spoon was an interesting missionary speaker at one of the evening services this year. We also have been favored by groups of young people from Penn College at some of the evening services.

Mrs. Harvey Mikel

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WINCHESTER, INDIANA—The Vacation Church School closed with a program of evening worship. After two weeks of Bible study based upon God's Wonders, the work was reviewed and summarized before parents and friends. Attendance was well over a hundred daily. Twenty capable teachers presented the courses attractively. The Intermediate study of the parables especially emphasized heart-attitudes. Their puppet presentation of the story of the Great Supper and the several excuses made by the Lord's friends delighted all who attended. Offerings were given through the American Friends Service Committee for the needs of children in Korea.

Ruthanna Pickering

DES MOINES, IOWA—On Sunday, July 11, the Ames Friends and the Forest Avenue Des Moines Friends met in joint worship and business meetings to establish one Monthly Meeting for both worship groups. The Ames Meeting has met for over ten years in a college town as an independent meeting. By joining as a Preparative Meeting to the new Des Moines Meeting, it is hoped membership in the Religious Society of Friends may be strengthened. At present the Ames group has a membership of 22 with 12 children. The Des Moines group numbers 44 members with 20 children and about 12 more regular attenders.

On Friday, July 16th, a picnic was held by the two Des Moines Friends Meetings, the Stover Memorial Brethren Church and the Mennonite Service Center for fellowship with the C.O. young men and their wives and children who are in Des Moines for the alternative service. About fifty people were present.

Dora Treadway

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NEW LONDON, INDIANA—Clyde and Lenna Watson, who are closing a very satisfactory year's work with New London Friends are being retained for the coming year. Their helpful leadership and instructive sermons in the Christian way of life have been very inspiring for both youth and adult.

Our Daily Vacation Bible School had an average of 70. The Chairman of the Christian Education Committee, Marybelle Ransopher, was assisted by a corps of teachers and the pastors.

Violet C. Kenworthy

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MARSHALLTOWN, IOWA—The pastor, Frank L. Davies, was released for a two weeks evangelistic meeting at Lowell Friends Church in Galena, Kansas.

We have had one hundred out-of-state visitors at our Sunday morning worship services in the past few months. They were from sixteen states and one foreign country.

Our Daily Vacation Bible School was well attended with a staff of consecrated workers in charge. Children from seven different denominations besides Friends attended the school.

Over 7500 pounds of clothing has been collected and taken to Friends House in Des Moines to be sent overseas by our local committee, George H. and Lillian Lewis.

An offering of over \$150 was sent to a native worker in Guatemala to help finance a serious operation he had undergone. The children of the Vacation Bible School contributed \$15 to be sent to Anna Schanza, a medical missionary in Central America.

We have recently installed a new bulletin board in front of the church, a gift from the estate of the late Charles Phillips.

Mrs. Winnie Roberts of Liverpool, England and May Povey of Chester, Wales, sister and niece of Frank Davies, and his brother Harold with his wife and son John of Wichita, spent a few days in the parsonage recently. The Church sponsored a reception for them.

Maude Hall

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The 80th anniversary of the National WCTU will be celebrated at the annual convention held September 16-21 at Lexington, Kentucky.

2 New Books of real helpfulness



In "HOW TO LIVE ALL YOUR LIFE", Dr. David A. MacLennan writes for those who are not living to the full, or who are carrying heavy burdens. 15 cents each, ten for \$1.00, postpaid. 100 or more, 7 cents each. Dr. Nels S. F. Ferre, in "MEETING GOD THROUGH THE BIBLE", points out how to meet God as we read His word. 15 cents each, eight for \$1.00, postpaid. 100 or more, 10 cents each. Order from

The Upper Room

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INVESTMENTS—Five members of the Earlham College faculty and staff are building homes this summer and fall as a group. Both short term and long term investment funds are needed. (1) Short term construction money to pay for materials and labor until the permanent mortgage is obtained. Covered by personal note from group. Payable on demand but will need until next Winter or Spring. Any amount over \$100 appreciated. 4% interest. (2) A few in the group would be interested in borrowing from 4 to 6 thousand dollars in exchange for a first mortgage. For further information—Write Ed Nicholson, Earlham College, Richmond, Indiana.

**GEORGE
SCHOOL**

1893—1954

"Mind
the
Light"

We are free because it is the man who counts in this country: always and at every moment and in any situation, the man. Not the Truth but the man . . . Our faith is in the infinite variety of human beings and in the God who made them various and of many minds; in their singularity . . .

—ARCHIBALD MACLEISH

Richard McFeely, Principal
Box 350, George School, Penna.

BIRTHS

BURGER—To Robert and Elizabeth Burger of St. Paul, Minnesota, a son, William Penn, on July 25.

CARPENTER—To James Lee and Cynthia Crooks Carpenter of Milwaukee, Wisconsin, a daughter, Jan Leslie, at the Diocesan Hospital on April 29.

GARRISON—To Bill and Ellen Garrison of Kokomo, Indiana, a daughter, Jane, on July 5.

INGLIS—To Alan O. and Margaret Tollefson Inglis of Wheatland, Wyoming, a daughter, Carol Joy, on July 29.

MILLS—To Harold and Faye Mills, a son, Scott Anthony, on June 11, at Winchester, Indiana.

NORMAN—To Lester and Joy Norman, a daughter, Joy Kathleen, on July 4, at Winchester, Indiana.

SPINDLER—To Dale and Vicki McCracken Spindler of Holyoke, Colorado, a daughter, Margaret Kay, on May 28.

STARR—To Francis and Dorothy Schlick Starr of Newmarket, Ontario, Canada, a son, Andrew Francis, on July 8.

TOWNSEND—To Roscoe and Marjorie Townsend, pastors at Center, Colorado, a boy, Gerald Lynn, on June 19.

MARRIAGES

BLASS-MINOTT—Janice Minott to Walter Paul Blass in the Cambridge Meetinghouse, Massachusetts, after the manner of Friends, on April 2. The groom is a member of New Haven Meeting, and the bride of Cambridge Meeting.

BURNHAM-STIGMAN—Carolyn Joan Stigman, daughter of Mr. and Mrs. William Stigman of Westbrook, Maine, to William Skinner Burnham of Ottawa, Illinois, a member of the Oak Street Friends Meeting in Portland, Maine, on July 3, at Westbrook, Maine.

LIBASSI-STEEN—Mary Frances Steen of Memphis, Tenn., to Frank (Pete) Salvatore Libassi of Brooklyn, N.Y., in the Yale University Divinity School Chapel in a Presbyterian-Quaker ceremony with John Oliver Nelson officiating, on July 10. The groom is a member of New Haven Monthly Meeting, and the bride has requested membership.

NICHOLSON-BALDWIN—Christina Baldwin, daughter of Esther V. Baldwin of Indianapolis, Indiana, to Edwin

Nicholson, son of E. Leslie and Edith deCoer Nicholson of Lansdowne, Pa., at First Friends in Indianapolis on August 7, after the manner of Friends.

NOWELS-TABER—Joan Fern Taber, daughter of Mr. and Mrs. Charles Taber of Whittier, California, to Kenneth Nowels, son of Mr. and Mrs. Lloyd Hale Nowels of Puente, California, on July 2, at the First Friends Church in Whittier, the bride's uncle, T. Eugene Coffin, officiating. The bride's mother was the first bride in the newly-built church thirty-five years ago.

RICH-HELMUTH—Mary Lou Helmuth, daughter of Dewey and Mildred Helmuth, to Ronald Dean Rich, son of Lowell and Lodema Rich, at the Friends Church at New London, Indiana, on June 13, Lyle Love officiating.

WEDDING ANNIVERSARY

HOLLINGSWORTH—Millard L. and Flossie Hollingsworth celebrated their Golden Wedding anniversary with open house Sunday, July 18. Both are members of the Union St. Friends Meeting in Kokomo, Indiana, and have lived in Kokomo and vicinity all their married life. They have five children, Denzil of Logansport, Mrs. Maurice Tolle of Windfall, Mrs. William Dillinger, Mrs. Kenneth Stoner and Dwight Hollingsworth of Kokomo. There are 12 grandchildren and two great-grandchildren.

DEATHS

COMPTON—Elmer J. Compton, at New Burlington, Ohio, on June 29, aged seventy. Born into a Friends home, he served his generation as elder, as treasurer and on many committees. He is survived by his wife, Edith Mendenhall Compton, and by Mrs. Edna Frezell, who became a member of the home in childhood. Funeral services were conducted by the pastor, Duane Somerville, and interment was in Spring Valley Cemetery.

CROSMAN—Loring Pickering Crosman on April 11, in Norwalk Hospital, Massachusetts, after a two week illness. Born in Swampscott, Mass. on July 23, 1892, he was a life long active member in the Religious Society of Friends, being clerk of Purchase Quarterly Meeting at the time of his death and also a valued member of the recently established Fairfield County Monthly Meeting in Wilton, Connecticut. He was graduated from Haverford College in 1915 and was a member of the Founders Club. As an electronics engineer, he had recently brought forth the electronic calculator for Remington Rand. Loring Crosman is known to a wide circle of Friends and friends of Friends through his devoted work as chairman of the recent Powell House Committee. Powell House was a haven of peace and understanding for many "new Americans" in the vicinity of New York City. In all his activities, whether business, social or religious, he was ever concerned to bear witness to the Friendly way of reaching out with love and understanding to his neighbors. A Minute made by his Meeting at the time of his death stated, "Loring's unique strength in prayer, in ministry, and in service will be long remembered."

is energy and vitality in worship, and his devotion to great ideals and causes have inspired us."

FURNAS—Edith Furnas, on July 6, at Covina, California. She was born in 1875, the daughter of Isaac and Naomi George Furnas of Beech Grove Friends Meeting in Marion County, Indiana. She taught school most of her life in high schools, academies and colleges with marked success. She was a brilliant school of excellent preparation, graduate of Earlham College with three years of study in Germany and France. Her recent years had been made happy by the friendship and expressions of affection of many of her former students. She lived in Covina, near Los Angeles, after retiring from teaching. Surviving are two brothers, William E. Furnas of New Orleans, La., and Joseph Furnas of Des Moines, Iowa. Her brothers, Isaiah Furnas of Indianapolis and Elmer Furnas of the Valley Mills community in Indiana, preceded her in death. Her interment was in Covina, California.

MASTIN—Clara A. Mastin on June 27 at Needham, Mass., aged ninety-five years. She joined Nine Partners Monthly Meeting at Millbrook, N.Y., in 1886 and for the remainder of her long life she was a loyal Friend. She was deeply concerned about the work of our mission fields and although a non-resident member during her later years, she contributed regularly to the budget of her home Meeting up to the time of her death.

PEASLEE—Francis A. Peaslee on July 4 at Pittsfield, New Hampshire. Born at Pittsfield on August 7, 1891, he was a life-long member of the Pittsfield Friends Meeting. He is survived by his wife, Elizabeth Jenness Peaslee; two daughters, Esther Fox and Dorothy Smith; two grandsons; and a sister, Elizabeth L. Peaslee.

THOMPSON—Isabel Thompson, at the Colonial Nursing Home in Kokomo, Indiana, on June 30, aged ninety-eight. She was born February 13, 1856, in Lawrence County, Indiana, and was the last survivor of 12 children of Jonas and Isabel Harris. She was married to Nelson W. Thompson November 29, 1879, who preceded her in death on February 23, 1911. She was a faithful member of the New London Friends Meeting and so long as she was able as always present at the services. She is survived by four children, Robert Thompson and Pansy Farlow of New London, James of Russiaville, and Clay of Maderia, California. The funeral service was at the New London Friends Church, her pastor, Clyde Watson, officiating.

WEEKS—George D. Weeks of Whittier, California, on July 18. He was born May 20, 1869, in Ridgefarm, Illinois. He attended a boarding school at Carthage, Missouri, graduated from Penn College in Oskaloosa, Iowa, in June 1894 and was recorded a minister of the Gospel the next month. On August 29, 1894 he was united in marriage to Sarah Elmore and together they were called to the mission field in Mexico. After three years of missionary service, the failing health of Sarah Weeks made it necessary for them to move to Denver. Here George Weeks served for ten years as the pastor of the Friends Church and at the same time did part-time teaching. When

they moved to California, he continued in the teaching profession, retiring in 1935 after 34 years of teaching. All during his teaching career, he continued in interest in Christian service in preaching or in teaching Bible classes, always doing his part in the activities of the church. On July 11, the day before he was taken ill, he closed his life's work of service for his Lord in teaching the Women's Bible Class at First Friends Church, Whittier, California. After a week of unconscious illness, he passed away. He is survived by his wife, Sarah Weeks of Whittier. He will long be remembered in California Yearly Meeting for his many activities and gifts, among which is Quaker Haven, a living monument dedicated to the lasting comforts of retired missionaries and pastors.

WILLETS—Elizabeth Roberts Willets, on July 2, at her home in Red Hook, New York, aged seventy-seven. She was born in Camden, N.J., on July 19, 1876, the daughter of the late John H. and Sally Williams Roberts. She made her home in Red Hook since 1911. She was a member of Poughkeepsie Monthly Meeting. Surviving are her husband, Walter R. Willets; a son, J. Roland Willets; and a daughter, Mary E. Willets; a grandson Robert R. Willets; two sisters, Mrs. Albert T. Mills of Decatur, Illinois, and Mrs. H. Griffing Miller of Newton, Pa. Services were held at the home, with James R. Stein, Jr., minister of Poughkeepsie Meeting, Albert T. Mills of Decatur, Illinois, and David F. Lane of Poughkeepsie Meeting participating.

WRIGHT—Louzena Meredith Wright, on June 27, at Indianapolis, Indiana. She was born December 4, 1869 at Spiceland, Indiana, the daughter of the Rev. Franklin and Asenath Meredith. During her early girlhood she was a devout Christian and took an active part in the work of her

church. When quite young, her mother was stricken with poor health and was an invalid several years before her passing. During this time, Louzena kept the home together for her father Franklin and for four young brothers, Arthur, Carl and Jesse, who survive, and William. On August 18, 1892, Louzena Meredith and Riley Griffith Wright were married at Mooresville, Indiana by the bride's father. There were eight children by this marriage, Ila Franklin, Martha Botu, Ruth Fultz and Charles Wright, who survive, and Mary, Howard, Esther and Naomi. Louzena and Riley Wright both had full Christian lives. They celebrated their golden wedding anniversary at Deming, Indiana, in 1942. The following year, on March 5, 1943, Riley Griffith Wright passed on. Since that time, Louzena Wright lived with each of her surviving children, and was staying for the past few years with her daughter, Ruth Fultz, of Indianapolis. She was an inspiration to all her children, her grandchildren, relatives and friends. She was never too tired to help. She was always close to her church and her God and she lived a life of service throughout her long, full life. Burial was at the West Grove Church.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 7-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th-Thornwall; As-Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten, Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTLERfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 9 a.m. Classes 10 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed, Meeting for Worship 10:30 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone TOWnsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting, Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida—Meeting for worship every Sunday at 11:00 a.m. in the Y.W.C.A. Clerk, James W. Bond, Phone 98-7972.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th St., New York City, from May 2 through September 26, each Sunday at 11:00 a.m.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship 11 a.m. YMCA Chapel. Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30. Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. V. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker and James Thomas, Ministers. Phone 2-3373.



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